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Vol. IX

LUDHIANA:—January 6th, 1905.

No. 1.

FOREIGN TELEGRAMS.

London, Dec. 29.

A further casualty list published at Tokio gives 49 Japanese officers killed and 54 wounded. This, coupled with yesterday's list, indicates the severity of the losses in the rank and file.

Reuter's correspondent wires from Tokio that forty-three guns, including four of large calibre, were captured at Erlungshan.

Bombay Dec. 30.

The following telegram has been received from the Japanese Government:—

The Port Arthur army reports that our occupation of the Erlungshan fort was completely assured on the night of the 28th. The booty includes four large calibre guns, three millimetre guns and two machine-guns.

London, Dec. 30.

The post office at Minsk has been blown up; a parcel of gunpowder being exploded.

The action of the Moscow and Teheringoff Zemstvos, mentioned on the 24th instant, has produced a deep impression, and it is expected that the other Zemstvos will take similar action.

A Turkish trade regarding the delimitation of the Aden hinterland was issued at Constantinople yesterday.

The Turkish trade accepts the British proposal for the delimitation of the Aden Hinterland with reservations respecting a neutral zone.

London, Dec. 29.

The gigantic crop of American cotton is regarded as a serious blow to the schemes for cotton-growing in Africa and elsewhere in the Empire.

London, Dec. 31.

A Daily Telegraph message from Chifu says that a messenger who has arrived from Dalny states that the Russians have abandoned the new town of Port Arthur which was destroyed by Japanese fire. The Japanese are unable to occupy the new town for fear of mines.

The political situation at Seoul is very difficult. Several political meetings have been held lately. A serious riot was caused by pro-Japanese in front of the palace and twelve men were shot by the Korean guards. Further rioting is expected. The streets are filled with Japanese gendarmes.

Reuter's correspondent at Tokio says that on the occasion of a naval funeral Admiral Togo delivered an eloquent address to the spirits of his comrades fallen at Port Arthur. He declined a reception offered by the Tokio municipality on the ground that the time was not ripe for such a ceremony. He is now busily engaged in conferring with the naval staff regarding future plans.

London Jan. 1.

Reuter's correspondent wiring from Tokio says that the Japanese to-day captured H. fort, the new Panlungshan fort, and the heights south of Housanyantao.

Reuter's correspondent, wiring from Tokio, says that the Japanese yesterday, after exploding a series of mines, stormed and captured Sungshushan, one of the most important of the remaining forts at Port Arthur. The Russians exploded mines as they retreated and a portion of the garrison was buried in the debris and rescued by the Japanese. Some guns were captured. The Japanese losses were smaller, and there is every indication that the defensive power of Port Arthur is weakening.

The Dutch battleship *De Ruyter* has been ordered to the East Indies.

London, Dec. 30.

It is semi-officially announced at St. Petersburg that there have been three outrages on railways in Poland and two bridges badly damaged. The guards on the lines have been reinforced.

London, Jan. 1.

The four Estates of the Finnish Diet have decided to petition the Tsar to withdraw the russification decree of 1901 and re-establish the legal order of things in Finland.

London, Dec. 31.

Experts attribute the rise in silver to the war, the Mexican monetary reform, the purchase by the Indian Government, the steady absorption of silver in the East, and America's increasing trade with China.

A violent gale swept the British Isles yesterday, causing numerous casualties on land and sea, and considerable telegraphic interruption has taken place. The tide on the Thames and Medway has been extraordinarily high. The Thames embankment is inundated and Cleopatra's Needle surrounded by water.

London, Jan. 1.

The Turkish trade concerning the Aden Hinterland proves wholly unsatisfactory, as it modifies widely the British proposals.

London, Jan. 2.

Reuter's correspondent at Tokio states that General Nogi reports that he has received a letter from General Stoessel relating to surrender.

A later message from Tokio, dated to-day, says that the Japanese stormed and captured the Wantai fort yesterday.

London, Jan. 2.—9.55 a.m.

Reuter's correspondent at Tokio says it is understood that hostilities at Port Arthur have been suspended to-day, and that the Russian and Japanese Chiefs of Staff meet at noon at Saushiyung to discuss surrender.

London, Jan. 2.—11.36 a.m.

The Mikado has telegraphed to General Nogi extolling General Stoessel's gallant defence and ordering that all military honours be shown to him.

London, Jan. 2.

There is immense rejoicing at Tokio over the news from Port Arthur.

General Stoessel's proposals have been accepted by the Japanese.

London, Jan. 2.—12.15 p.m.

General Nogi informed General Stoessel that he agreed to appoint negotiators provided that the commissioners on both sides had full powers to sign an immediate capitulation. Meanwhile hostilities are suspended.

London, Jan. 2.—4.40 p.m.

The negotiations lasted from noon till 4.30 p.m., and arrangements were made to sign an act of capitulation. The Japanese terms were accepted.

Reuter's correspondent at Chifu says that Russian officers state that there are 15,000 sick and wounded at Port Arthur. Many are lying in the streets as the hospitals are shattered by shells. The garrison numbers 5,000 mostly convalescents.

Reuter's correspondent says that the consensus of opinion in diplomatic circles is that the fall of Port Arthur will only be a fresh incentive to renew the struggle most vigorously. Russia will not spare efforts to recapture Port Arthur or compel its submission indirectly. The only reservation is the internal condition of Russia which is the dominant factor in the situation.

London, Jan. 3.

The capitulation was signed at Port Arthur at 9.45 last night.

The Standard says that the end has been worthy of that marvellous conflict between men equally matched, of unflinching courage, unflinching endurance and inexhaustible resource.

The Morning Post says the capture of the fortress is one of the finest feats of arms on record.

The Daily Telegraph says that the attack demanding appalling sacrifices has crowned the victors with glory.

Reuter's correspondent from Tokio says that officers at Port Arthur are permitted to return to Russia on parole, retaining their swords.

EDITORIAL NOTES.

A PRAYER FOR THE NEW YEAR.

Give me the man-soul, God—pure, brave, serene—
 To meet these days,
 Ready to walk, head high, with firm sure tread,
 The Year's strange ways!
 Wake me to fill each day with work well done,
 My work with joy:
 And when it's over, let me laugh and play,
 As when a boy!
 May I not scorn the humble, lowly deed,
 The common thing,
 Nor hate nor harm the meanest slave, whose face
 Veils thine, my King!
 I would be soul-poised, great in gentleness,
 Gentle in power,
 Rich in self-giving, pouring life and love
 Into each hour.
 Teach me to be a steward of all things,
 Owner of none:
 Glad to give up my will since thine, my God,
 Shall still be done.
 If in my mind lurk errors—sweet, false dreams—
 Shine them away!
 Shatter my dearest idol, purge my faith,
 Till truth holds sway!
 Help me to sing and fight, not weep and cower,
 When blows fall fast:
 Patient to bear, strong to endure,—thy son,
 True to the last!
 Grant me a heart in tune with Nature: eyes
 To see yon stars
 That dartle, read their message: ears to hear
 Old Ocean's bars
 Beat out their music: arms to hug this Earth,
 Its joy and pain.
 Till life has lived its passion, loved its loves, and Death
 Proves itself gain!
 Let me live grandly, seek the things that last,
 Press toward Love's goal:
 Win—jewels? Fame? Nay, better: when Earth's past,
 Stand—a Crowned Soul!
 So be my helper, Father—comfort me
 With staff and rod,
 Till I shall give thee back thy year, well lived
 For man and God!

HENRY HALLAM TWEEDY.

Most appropriately the Christian world begins this year with prayer. The first week is now known as the Week of Prayer. The weight of responsibility, which presses upon every serious minded person at such a season, can best be borne when one feels the everlasting arms underneath. Much prayer should be offered for the nations struggling in mortal combat. May the year bring peace to these nations and to the world. May it bring greater liberty and a constitutional government to the millions of Russia. And may the struggle between labour and capital through out the world be mitigated by a triumph of Christian principle. May all who bear the name of Christ, live the life of Christ. A great revival of true religion would do much to bring a definite answer to our prayers and to satisfy the yearnings of many hearts for better things.

The *Dnyanodaya* of Bombay gives us the following item in regard to the Indian National Congress which has just adjourned.

"The Indian National Congress began its session at 1. p. m. on Monday. The Pavilion, with a seating capacity of 10,000, was fairly well filled. The larger part of the gathering was of course from the Bombay Presidency, but distinguishing turbans of other parts of India showed that all of India was represented. The President of the Reception Committee, Sir Pherozshah Mehta delivered a very long address. This was followed by the formal election as president of Sir Henry Cotton, who also read another long address. This concluded the programme of the first day. Neither address called forth much enthusiasm. The address of Sir Henry Cotton was not audible to more than were in the near vicinity. On Tuesday and Wednesday the resolutions, previously worded, were supported by appointed speakers, and the delegates expressed their approval by show of hands. The absence of enthusiasm has been marked. This is perhaps to be accounted for by the fact that the subjects are old and hackneyed, and partly because the subjects in themselves were not such as could stir up deep patriotic feelings of any kind. Through all the speeches one felt the existence of a certain kind of hollowness. The cry for more and higher appointments was by whom? By those who would if they could shut out Indian lower castes from education and office. The appeal for the better treatment of Indians in Africa was by whom? By those who would prevent one of their own humble brethren from drawing water at their wells, or sitting on the same school bench with their sons. So long as caste rules India a sense of hollowness, and hypocrisy must unhappily connect itself with the resolutions and speeches from the Congress Platform."

Letters To My Neighbours.

No. I

Dear Friends:

I have been thinking much of late in regard to our last conversation. In regard to your perplexity, I wish first of all to express my sincere sympathy with you. The prospect of a possible revolution in the social fabric of Hindu Society, or even the introduction of an innovation, which may also suggest serious change in the established order of the old regime, cannot but create in your minds most serious, if not, anxious consideration.

As I understand the case of Lallaji, it is about as follows: His Son, who is now in College, has long been betrothed to the daughter of a gentleman belonging to a most respectable family. The engagement is one in every respect most desirable. The parents of the prospective bride are anxious that the marriage should take place as soon as possible. To this the young man raises the objection that he cannot undertake the responsibilities of married life until he has completed his College studies. He is desirous of maintaining the engagement, but he thinks it would interfere with his studies, and possibly jeopardise his prospect of successfully passing his examinations, if he were to consent to be wedded at this time.

On the other hand the delay asked for would mean the deferring of the marriage for two or three years, with the result that the girl would become a mature woman and in consequence would not readily fall in with the ordinary duties of a daughter-in-law in the home of her husband.

In regard to this situation I would volunteer the following remarks:

First, with this young man's position I have sincere sympathy. It is plain that for him to marry while he is in College would inflict upon him a serious loss. There would be the time lost in connection with all the preparation for and the ceremonies of the wedding. Then the anxiety in connection with caring for and properly performing the duties of domestic life, would undoubtedly distract his attention from his College studies. It is exceedingly important to keep him from everything that would interfere with his success in College, because that would militate against his prospects in life.

On the other hand, I can sympathize with the feelings of the family whose daughter is obliged to wait. They are thereby obliged to assume a position which lays them open to criticism and even to blame, which is no doubt hard to contemplate. And yet I am sure the old custom of marrying girls early is the source of much suffering to womanhood and also a menace to the manhood of India. Great blessing would come to India if this custom could be still further modified so as to fix the marriageable age of girls at 16 to 20 years, such arrangement would meet the difficulties of young men in College and at the same time make a thorough education of girls possible. The effect would be to uplift the social and intellectual life of the people generally.

Lastly, I would give it as my deliberate opinion that a great social revolution is bound to come. The interests of female education alone will oblige it. The change may however, be made gradually and the revolution be the result of "a bloodless war." But if so, it will be because you and others of like wisdom and foresight will do your duty now. May I suggest that you might, in a particular case like the one just considered, provide the young man and his wife (when the time comes) a place in the establishment where they might be practically independent? By such arrangement the patriarchal establishment would be maintained,

while the various units of the family might be permitted the privilege of selfgovernment.

The idea of selfgovernment is one which has influenced the mind of all educated people in India. It is not only natural but necessary that the same idea should influence your home life. Indeed it seems to me that the birthplace of liberty is the home. Every form of human government finds its counterpart in the homes of the people. The despotism of Turkey and China is seen in miniature in the harem, the purdah and the bound feet. The freedom of womanhood marks the various stages in the progress of civilization in all lands. If then you are to progress in the direction of greater freedom, you must be willing to accept the consequences which must follow in greater freedom in your social life.

Wishing you great prosperity and success in the practical solution of the problems which now perplex you.

I am yours very sincerely

SENEX.

SCIENTIFIC BELIEF IN CHRISTIANITY.

THE question of scientific belief in Christianity is ably discussed by Dr. HOWARD AGNEW JOHNSTON in the *Bible Record*, the organ of Professor WHITE'S Bible Training Institute at New York. How far has Christianity proved its right to the unique claim put forward by its followers, viz., that it is the only religion which adequately meets the world's needs? The slow progress of Christianity is no doubt a fact; but the difficulty has not been with the teaching of Christ but with the unreadiness of men to receive and obey it. An examination of the essentials of Christianity, however, shew that it is the only religion that can satisfy the highest aspirations of men.

Christianity is a growth into the knowledge of CHRIST; and though the number of those who actually call themselves Christians may not increase perceptibly, still there is strong evidence to shew that in the world at large there is first an increasing appreciation of CHRIST Himself as being the revelation of God; secondly, an increasing appreciation of the purpose of CHRIST concerning the work which his followers are to accomplish in the earth.

Christianity contains a new appreciation of the value of man as man. It is vigorous in its insistence that every man may enter into the sonship of God. Christ taught the Fatherhood of God in a way which no other religion had done before; and it is out of the Fatherhood of God that we have come to the conception of the brotherhood of men which is giving character to all the modern developments of human relationships.

The Christian Church is beginning to know that it would be unworthy of its Lord except as it includes in its purpose the development of the spirit of JESUS CHRIST in the whole moral, social and political life of the people. "The difficulty with mankind is sin. Only as we deal with human sin shall we solve the problems of sanitation, of taxation, and all the other problems of civilization. All these things are the fruit of the redemption from sin through CHRIST. That is the root. That is the fountain. Make that sweet and the waters of the stream will cleanse and satisfy the thirsty soul."

What is Christianity now seeking to do to meet the higher needs of mankind? Personally it is seeking to give the knowledge of the personal CHRIST, as the atoning Saviour to all men. Incidentally, and in all sorts of ways, it is seeking to develop the fulness of the Christian life

into which CHRIST has been welcomed. Already we have strong proofs of the uplifting power of Christianity. To quote Dr. JOHNSON:—

"Gen. J. W. Phelps wrote of Madagascar, 'During the present century, and chiefly through missionary agency, Madagascar has passed from a state of pagan barbarism to one of Christian civilization, in which it has entered and taken a stand among the Christian nations of the world.' Of the work of Christians in the Malay Archipelago, A. R. Wallace has written, 'They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time.' Karl Ritter declared the transformation of the cannibals of New Zealand through the influence of Christianity to be 'the standing miracle of the age.' In a former chapter we quoted the testimony of Darwin as to the marvelous changes wrought by Christianity in Terra del Fuego. The Administration reports for British Burma, for 1881, state that 'Christianity continues to spread among the Karens, to the great advantage of the Commonwealth, and the Christian communities are more industrious, better educated, and more law abiding than the villages around them.'"

Now it must be remembered that these latter statements are made of sections where non-Christian religions were dominant. Lord Salisbury said the nations of the earth must be divided into two parts, the living nations and the dying nations, and that the living nations are those whose Christianity is the dominant religion. Prof. George Wm. Knox, one of the most careful students of comparative religion, has recently said, "It is an historic fact that not Hinduism, nor Buddhism, nor Confucianism, nor Islam, but Christianity is the source of the efforts for freedom, for a higher social life, for the elevation of humanity, which are transforming the world." What candid student of history can deny this statement? The Jiji Shimpō, one of the leading newspapers of Japan, has this to say of Christianity: "The Japanese cannot thank the Christian missionary too much for the admirable lesson that he introduced into their relations with foreigners, nor can they do better than follow the example that he has set in their intercourse with the Koreans." In 1871, the Regent of Siam frankly told Mr. Seward, the United States Consul-General at Shanghai, "Siam has not been disciplined by English and French guns, as China has, but the country has been opened by Christians." Sir Bartle Frere, formerly Governor of Bombay, earnestly asserted, "Whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

Christianity, has vindicated its claim to be the only true and adequate religion for mankind. "By its increasing clearness of vision of CHRIST, by its condemnation of its own failures, by its facing of the world's needs with the undaunted purpose to meet them, by its absolute confidence that the Gospel of CHRIST is all-sufficient in its power to transform the whole human race, by its challenge to all men who are the followers of CHRIST to rise to a higher level of consecration to His service, by its increasing growth into a higher type of Christian living,—by all these things it demands the recognition of every student of religious life and teaching."

Christian Patriot.

"He who has nothing to do in this world but to amuse himself, has got the hardest job on hand I know of."—Joseph Billings.

THE SAFE WAY.

That stanch old Scotchman, Doctor Arnot, gives a very good illustration of the total abstinence question. You will find the world full of men who will tell you that they "are not obliged to sign away their liberty in order to keep on the safe side." "They know when they have had enough: no danger of their ever becoming drunkards," and the like.

The Doctor says: "True, you are not obliged. But here is a river we have to cross. It is broad, and deep, and rapid; whoever falls into it is sure to be drowned. Here is a narrow foot-bridge, a single timber extending across. He who is lithe of limb and steady of nerve and brain may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock. Its passages are wide; its balustrade is high and firm. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones. There is no danger there. Now, my friend, you say: 'I am not obliged to go yonder. Let them go there who can not walk this timber.' True, you are not obliged; but as for us, we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish. And we feel better to go by the bridge!"

Walking a foot-bridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink. The surer the man himself is of his own safety, the less other people are assured of it. When a man is just about falling into the abyss, he is sure he is the only sober man around. The total-abstinence bridge is strong and safe, and there is room for the whole world to pass over.

DR. MURRAY MITCHELL.

The British Weekly pays the following tribute to Rev. Dr. Murray Mitchell.

With deep regret we announce the death of the Rev. Dr. Murray Mitchell, the venerable United Free Church India missionary, which took place at Edinburgh on Tuesday. Dr. Mitchell had attained the great age of ninety, and it is a somewhat singular coincidence that he, who took a prominent part in the inaugural proceedings of the United Free Church, should have died on the day when a series of gatherings were taking place which will doubtless prove a fresh turning point in its history. Ordained so long ago as 1838, Dr. Mitchell was a pre-Disruption minister, and by his death, if we mistake not, only one now remains—his life-long friend and co-worker in the India mission field, Dr. Thomas Smith, who was his junior in the ministry by one year. Dr. Mitchell spent many years in India, labouring hard and zealously in what was to a large extent pioneer work. To him the mission cause in that part of the world undoubtedly owes a great deal. When well-stricken in years he returned to Europe and established his home in Nice, where he spent many happy years. In the Christian and social life of the gay Riviera capital he took a very prominent part, and there are those now scattered over the world who retain grateful memories of having come in touch with Dr. and Mrs. Mitchell whilst sojourning in the Sunny South. With English visitors none were more popular than these two venerable and hospitable friends.

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Dr. Mitchell was once introduced by a witty French chairman as a "volcano under the snow," but this remark contained only half a truth. When Mrs. Mitchell's health became enfeebled, and Dr. Mitchell was obliged to break up his winter home at Nice, there was great regret among the English-speaking portion of the community. During the past two years Dr. Mitchell has been resident in Edinburgh, where, notwithstanding his great age, he managed to get through a large amount of literary work. He was Duff Missionary Lecturer last year—a wonderful achievement for one bordering upon his ninetyeth year.

HOW INSECTS MAKE MUSIC.

The katydid has a wing that is very curious to look at, says Laura Roberts, in 'Four Feet, Two Feet, and No Feet.' You have seen this little insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another on the wing. On this ridge there is a thin but strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together that makes the queer noise you have heard. There is no music in it, certainly. The insects could keep quiet if they wished, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead and sometimes three. You can fancy she says, "Katy did," "She did," or "She didn't." The minute it is very dark they begin. Soon the whole company are at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings we hear. It is the air drawing in and out of the air tubes in the bee's quick flight. The faster the bee flies, the louder the humming is.—Sabbath-School Visitor.

EARLY HOME TRAINING

A pure and happy childhood home ever abides in one's memory, and helps to hold the life to that which is good and true. Those, therefore, who have the moulding of the home should make it attractive and loving. The *Watchman* well expresses the idea in the following paragraph: "More of the evil in the world than often we think for can be traced back to the lack of home-feeling in childhood days. Where that does not exist, the young man or woman loses the invaluable consciousness of the solidarity of the family. They come to feel that they stand only for themselves that they need not consult the interest of others, and they miss that happy restraint of affection for those with whom God united them in the closest of ties. In spite of all that is said about the misdoings of the children of devout parents, we believe that it will be found almost universally true that the children of happy Christian homes turn out well. They have a special guard in their hearts against the seductions of evil. They do not sin against the home and the memory of their own happy households weaves an ideal of the homes they desire to build, which keeps them brave and pure and human."—*Sunday-School Journal*.

The waspish temper is enough when men only are concerned; but when its stinging virus is seen to destroy the peace of the home, making every member suffer, the evil goes deep. Do not give way to it, Christian! Keep the bad spirit down!

OUR HEAVENLY FATHER SEES

In Japan we are told that "no other form of missionary work seems so adapted to a close friendship with parents," and "six days of Christian training in each week for the little children will probably count for much toward Christianizing Japan."

These children in the midst of the Sunrise Kingdom take in the thought of the presence of God as spontaneously as the flower drinks the dew. One little boy only four years old went to his home; one day his baby sister touched some forbidden article, and the boy said at once, "Mamma said 'No'."

"O, never mind, mamma isn't here," said the nurse.

"O, but Our Heavenly Father is," replied the boy. "He sees, if mamma doesn't. The nurse told this to the parents neither of whom was a Christian. They were so impressed with the training their child was getting that they repeated it to the teacher.—*Kindergarten in Mission Land*.

THE PARADISE OF UMBRELLAS.

Surakarta is the paradise of umbrellas. They are carried proudly over the heads of every official and every nobleman, but invariably are shut at the approach of a person of a higher rank, and inside the kraton no umbrella may be carried open except that of the emperor himself. The umbrella is the crown, the wand of office, the outward sign of rank and distinction. There are umbrellas of gold inside and out for the emperor, of gold outside only for the empress, with a stripe of yellow satin for the emperor's brother, and so on. Every official, every military officer, exhibits his rank in his umbrella, which is invariably held from behind by an attendant whenever he leaves his house, in sunshine or in cloudy weather. There is an official guide-book to the umbrella labyrinth of Surakarta, which contains not less than three hundred various designs, in all imaginable colors and ornamentation.—*Century*.

THE HONESTY OF WOMEN.

It has long been an axiom, in cases of men who default, forge, abscond, embezzle large sums, "Cherchez la femme." The expert takes for granted that a woman is always behind such dishonesties. Yet it would seem that man excuses himself, in these cases, at the expense of woman, as Father Adam did in the Garden; for it is a conspicuous fact that woman, when employed in business affairs herself, is strikingly honest. Women bookkeepers do not embezzle; women as merchants pay their debts promptly; women as Treasury clerks are known for their integrity. The boarding-house keepers, themselves generally women, testify that their losses almost invariably come from male boarders, while those of their own sex are to be depended upon for regular payments.

Woman, left to herself, is thus found to be more honest than man. In coming into the commercial world, she brings to it a high standard of personal honesty. It is to this quality that she owes part of her rapid advancement into the places which formerly were occupied by men alone. She is economical and careful of her employer's interests, too, and he is not slow to recognize her value in this respect. Whatever the drawbacks of feminine labor—and they are many woman's instinctive honesty is an important factor in redressing the balance and inclining the market in her favor.



If woman is thus honest in herself, why does man excuse himself by accusing her of making him dishonest? It is safe to say in many cases a woman is extravagant simply because she has no idea whatever of her husband's business affairs, nor of the value of money. It has happened more than once that a woman whose "extravagance" has been the ruin of her husband" has supported herself and her children after the crash, and done it honestly and economically. Of course, there are dishonest women in the world; but if there is one fact proved by the entrance of women into modern business, it is that their personal honesty is at a premium, and that man lags behind their standard.

Harper's Bazar.

DECORATIVE POSSIBILITIES OF VINES.

Vines lend themselves with facility to many and varied uses. Walls, pillars and embankments may be clothed in them; walks exposed to the burning sun may be covered; and a back porch, a post sunk in a neglected spot, a sunny back door, all furnish opportunities for thrifty vines. For permanent effect, nothing surpasses the Boston or Japanese ivy. It is hardy and luxuriant, climbs firmly, and does not run across opening of doors, windows, etc. For flowering effects clematis paniculata is supreme, and when intermingled with the scarlet, everblooming honeysuckle the effect is dazzling in the extreme. For the thrifty homemaker whose garden is planned with a view to utility, the grape-vine appeals with two-fold interest, and for picturesque effects the wild grape-vine is especially adapted.

AGE ESTIMATED FOR THE SEQUOIAS.

MANY OF THE "BIG TREES" WERE VERY OLD WHEN THE CHRISTIAN ERA BEGAN.

We speak about a person's being as old as Methuselah. Yet the poor boy lived but a brief hour compared with some of the great sequoia trees which are being sacrificed to short-sighted greed in California.

A late prostrate monarch of the woods that was fifteen feet in diameter several feet from the ground, began its existence in 271 B. C. By 254 A. D., when it was 516 years of age, a forest fire burned on its trunk a scar three feet in width. Then it enjoyed 1196 years of placid life.

But in 1441 A. D. the tree, then aged 1712, was injured in another fire and it took the scar fifty-six years to heal. The worst attack of all occurred in 1797, when the tree, then 2068 years old, was attacked by a fire which left a scar which it took 103 years to heal.

Who would have thought that such a witness to ages of change, after having stood for over twenty centuries, must have to be brought to earth by the unfeeling woodman's ax some three years ago, a victim to the mere love of money?

But if there is no romance in a Western woodchopper there ought to be some sense in Congress. Only ten of the great isolated groves remain. When these lone landmarks are gone, what monarch shall then ask that its life be spared on the plea that it has reigned supreme for thirty centuries?

Every one feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Rousseau.

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